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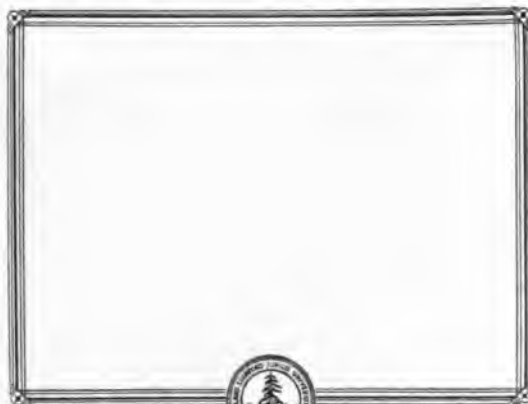


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Academic Freedom in America

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The Collision at Brown University

By EDWIN D. MEAD

Reprinted from the Editor's Table of the
New England Magazine,
September, 1897



ACADEMIC FREEDOM IN AMERICA.

BY EDWIN D. MEAD.

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THE agitation throughout the country over the recent action of the corporation of Brown University, requesting President Andrews to suppress public expression of his views upon the leading issue in our national politics, lest he offend some of the rich friends of the university, has been something noteworthy; and it has been of a character so wholesome and inspiring, so indicative of the manliness and love of free inquiry of our scholars and the sound common sense of our people, that we are tempted to pronounce the whole episode something to be grateful for, rather than to be deprecated. The condemnation of the position of the trustees and the warm approbation of President Andrews' firm and simple letter of resignation which followed immediately the formulation of the criticism by the committee have found overwhelming and almost uniform expression from the scholars of the country, from the important newspapers, both religious and political, and from the various organs of public opinion; and the one or two weak apologies

which have come from certain of the trustees have been without effect, in no way excusing their action nor confusing the public. The issue was a very simple one; the attack was upon the principle most sacred and fundamental to the higher education, to science, and to democracy itself; and the people everywhere, differ as they might in politics, instantly recognized it and resented it. The unanimity and the emphasis of their condemnation is, we say, something to be profoundly grateful for.

It is something to be grateful for that the issue was simple and was plainly declared. It is important that, if sentiments like those avowed by the committee of the Brown University corporation exist among men controlling the schools and scientific institutions of the country, the country should know it. It has been charged more than once that pressure has been brought to bear upon college presidents and professors of political economy to prevent their expression of views likely to be displeasing to the rich men from whom gifts and legacies were expected or desired; but the charge, although often, we believe,

only too well founded, has always heretofore been vehemently and anxiously denied. Virtue has always been assumed, even if it did not exist; the pretence of academic freedom has at any rate been kept up. Had it been said two years ago that a letter like that addressed to President Andrews by the committee of the Brown trustees was possible, it would have been pronounced incredible. It is incredible now, as one reads it in cool blood a month after its date. Men really holding in their hearts the sentiments here avowed might well be expected to say, "An enemy hath done this;" for had their devil been entrusted, for their confounding, with the making of their letter, he would have made precisely this letter.

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There are three points in this letter. In the first place, the trustees recognize the President's distinguished services, the efficiency of his administration, and the great growth and improvement of the university under him. In the second place, although it had been frantically denied, upon the first intimation of the trouble, that "politics" was at the bottom of it, the trustees frankly declare that their sole criticism has reference to the President's views upon "the leading issue in the recent presidential election, which is still predominant in national politics." Thirdly, they do not, of course, ask him for "a renunciation of his views as honestly entertained by him," — the mention of it is incredible, but here it is in print, — but they ask him not to say publicly what he thinks upon the leading issue in our national politics, because — because they believe that "these views are so contrary to the views generally held by the friends of the university that the university had already lost gifts and legacies which otherwise would have come or have been assured to it, and that without change it would in the future fail to

receive the pecuniary support which is requisite."

Such was the letter addressed to the president of an American university by its trustees in the year of our Lord 1897, and of the independence of the United States the 123d, — 262 years, it may be added, after the founding of Rhode Island by Roger Williams. Addressed, we say, by the trustees. We do not say that all of the trustees are to be held personally responsible for the letter; we trust that some of them disapprove it as strongly as the great body of the thoughtful men throughout the country disapprove it; we know that many of them were not present at the meeting at which the committee was appointed "to confer with the President"; we do not fail to remember that one leading trustee, upon seeing the letter when it appeared in print, pronounced it "very unhappily framed." But every member of the board of trustees is officially responsible for the letter. The committee acted with authority. It was appointed at a regular meeting of the board, "without a single dissenting voice or vote," and every trustee is responsible until he disclaims the responsibility and repudiates the letter.

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American scholars and the American republic have reason for devout gratitude that the man who sat in the president's chair of Brown University was a man who knew so well what his duty was to the republic and to scholarship that he needed to ask himself no questions concerning a message like this and needed to take no time to reply to it. The firm and simple word of President Andrews which went back to the trustees upon the morrow should be recorded here:

"Believing that, however much I might desire to do so, I should find myself unable to meet the wishes of the corporation as explained by the special committee recently appointed to confer with me on the interests of the University, without sur-

rendering that reasonable liberty of utterance which my predecessors, my faculty colleagues and myself have hitherto enjoyed, and in the absence of which the most ample endowment for an educational institution would have but little worth. I respectfully resign the presidency of the University and also my professorship therein."

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If the letter of President Andrews, written instantly and saying the exact word demanded by the occasion, was a source of satisfaction to the scholars and earnest men of the country, a still greater occasion of satisfaction was the open letter addressed to the corporation by members of the faculty of the university as quickly as it was possible for them, in the vacation time, to confer with each other and act concertedly. This protest was dated just a fortnight after the correspondence between the trustees and the President and signed by twenty-four of the professors, a great majority in point of number, a still greater majority of the life and red blood of the faculty, — "all bright and brainy young men," declared one of the trustees, talking for the newspaper, condemning their action and hastening to pronounce it "as revolutionary as an open revolt."

In truth, revolutionary is precisely what the faculty's letter was not. It was a protest against revolution, against an innovation, and a most dangerous one, in American university life, on the part of a university corporation. Who was revolutionary in England in 1637: was it John Hampden or Charles I.? Who was revolutionary in 1775: was it George Washington or George III.? It was to "the ancient and undoubted birthright and inheritance" of Englishmen that Sir John Eliot in the Tower appealed against the assertion of new and tyrannical prerogatives by the king. The ancient "British liberties," on both continents alike, Patrick Henry declared, was what George III. was threatening; and Burke and Fox and Chatham said Amen. They knew that the men behind the redoubt on Bunker Hill, and

not King George's soldiers, were the real antagonists of revolution; that Sam Adams was the real representative of the English idea when England set a price upon his head; and George Washington bombarding the British out of Boston.

We do not hesitate to record our own opinion that the protest of the Brown University faculty against the recent attack of the corporation upon academic freedom in America and its great traditions is the most important paper of any kind which has appeared in America in the past ten years, the word fullest of hope for the next ten years, when the tyranny with which the republic chiefly has to cope will be the tyranny of money. Nothing is so important to a democracy, a government by public opinion, as that the scholar, the man of science, should have absolute freedom. It is fundamental to modern civilization itself, and is so recognized to be wherever there is civilization. The German universities teem with professors teaching political and social theories vastly more radical and unpopular than any with which President Andrews was ever identified, theories often most repugnant to the government; yet such an interference with academic freedom in Germany as this by the corporation of Brown University would awaken a universal protest, as against a thing intolerable and profane; the despotic Kaiser himself would not venture to connect his name with what all would feel to be so great a shame to the fatherland and to the proud traditions of her science and her education. Sad indeed will the day be, should it ever come, — which God forbid! — when the republic must learn lessons in freedom from the empire. When freedom of inquiry and discussion is forbidden or is threatened in the schools, it is threatened at the very citadel. Every American is under obligations to the faculty of Brown University for saying this with power. They recognize aright that "more is involved than the exigencies of a single institution or

the fortunes of a single educator." Upon them has fallen, as upon their president, responsibility for the guardianship of academic freedom in America. We believe that they will be found as faithful to their trust as he. We do not believe that they have ventured lightly or profanely to invoke the name of Milton. We greatly mistake the temper of the men who signed this protest, unless, if it is not heeded, they go out as the men would have gone out who passed the Grand Remonstrance. We mistake if they would not do this amid the applause and admiration of the whole student body. We mistake if the great body of the friends of Brown University, the families whose sons through the generations have turned to her halls for their training and who are proud of her great name, do not feel with all other friends of freedom throughout the republic, that unless this dishonor is removed, unless the university is redeemed from the taint of forbidding her teachers the primary rights and primary duties of citizenship and making silence or suppression of opinion upon the great issues of our national politics a condition of her offices, the only service she can thenceforth render education and the republic will be when the spider and the bat become the sole inhabitants of her silent lecture rooms and the grass grows in her paths. That spectacle, and that alone, should this taint not be removed, could be didactic at Brown University.

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The trustees, in their letter to President Andrews, had themselves borne witness to the splendid efficiency of his administration; but the faculty's letter shows us how notably successful this has been and how entirely without excuse, by reason of any real business exigency, was the recent action. The number of students at Brown University has nearly trebled under Dr. Andrews' presidency, the rate of growth during the past eight years having

been three times as great as the general rate of growth of the other New England colleges. When Dr. Andrews took hold of Brown University, it was a fossilized institution; in eight years he has brought it to the very forefront among New England colleges, the record of financial growth especially being unexampled in its history. Say the professors:

"Partly by reason of the hard times, partly for other reasons, donations to New England colleges have, in general, been slackening of late, and the president is fairly entitled to have this fact taken into consideration. The productive funds of the other colleges in New England, taken all together, increased less than half as much per cent in these last eight years as in the eight years preceding. But we, meanwhile, have been more fortunate than they in the possession of a compensating source of supply, due to the unprecedented increase in the number of our students. The annual receipts of the university are now more than twice what they were when Dr. Andrews came to the presidency. If income be a fit criterion, he is entitled to be regarded as, in a pecuniary sense, the greatest benefactor Brown University has ever had. More than half its income is, beyond a doubt, due to him and his labors, for while in the year ending April 15, 1889, the total income of the university was but \$67,064, in the year ending April 15, 1897, it was \$159,828. The amount annually derived from invested funds has, indeed, during these eight years, increased but little. But the amount of money annually received from students, which before his accession, it is well known, had long been practically stationary, has steadily risen from \$23,358 to \$101,464."

The professors enter upon this pecuniary question "only in a defensive spirit," because of false inferences which might be made from the trustees' action as to the university's condition. They say, coming to the question of real importance:

"We are far from basing the demonstration of President Andrews' right to speak his mind chiefly upon the financial success of his administration. A writer in the *Providence Journal* declares that 'in these very practical days of the closing years of the nineteenth century, the final test of a college president is his ability to draw funds toward the treasury of the institution over which he presides.' But those who are accustomed to observe and reflect upon the

issues of university education, those who have felt its value and perceived the real sources of its power, know well that the final test is at the end of the century what it was at the beginning of the century, what it has been in all preceding centuries—the existence or the non-existence of that personal power which, with money or without money, can take hold of an institution and lift it from a lower to a higher plane, which can seize upon the imaginations and the moral natures of young men and transform them into something more scholarly and manly and noble. No one inquires whether Dr. Thomas Arnold increased the endowment of Rugby. No one holds that the importance of Benjamin Jowett as master of Balliol is to be measured by the amount of money he collected for his college. No one imagines that the greatness and the success of Francis Wayland are to be measured in dollars and cents. No one believes that the ability of President Eliot to raise money can be compared, in its value to Harvard University, with those higher qualities which have made him during twenty-eight years so great a power in the educational world. As well contend that the 'debt-raiser' is the one valuable type of clergyman."

There are many passages like this in this noble protest which should be printed in letters of light and hung in all the college halls of America, such splendid presentations are they of the true principles of academic life. To suggest to the president of a university a limitation of his activities in public affairs and restrain him from expressing himself as a citizen upon topics which are of interest to every citizen,—such action, the letter declares, "rests upon a theory which, if extensively acted upon, would eat the heart out of our educational institutions,—the theory that the material growth of a university is of more importance than independence of thought and expression on the part of its president and professors, and that boards of trustees have, as such, the right to suggest limitations upon such independence." Asking the question whether it is a good thing for the community that public statement of unpopular opinions should be restrained, the professors argue that numberless instances have convinced mankind that seeming error should be met with discussion and not with repression.

Asking if the president of an institution is under obligations to conform his public expressions to the views of its trustees or of the community in which it is placed, they say, "If it is the duty of the head of a university, in a state like this, to conform to the political views of the majority of its inhabitants, what is his duty in a doubtful state? Must he whiffle around like the Vicar of Bray, taking care always to side with the majority? There are Western state universities where just such uniformity has been exacted, and the disastrous results are well known." "It is not the proper function of a university," so they sum up this portion of their argument, "to represent or to advocate any favored set of political, any more than of religious doctrines, but rather to inspire young men with the love of truth and knowledge and, with freedom and openness of mind, to teach how these are to be attained." Touching a point which had already been intimated and which has since been expressly urged by one violent partisan among the trustees, who has confessed that he started the trouble, the professors say — and it is to be remembered that not one of the twenty-four shares the president's financial views: "It is useless to argue that there is 'no politics' in the present movement, on the ground that the question of the free coinage of silver is a moral question. Every man is presumed to think that while a political matter about which he cares little is politics, one about which he cares a great deal is simply a matter of right and wrong, because he is right and his opponent wrong." Every economist would unite in declaring the currency question "a question of public policy, which, whatever its moral element, is open to discussion in the same sense as other questions of public policy."

"On the one hand," — so the professors finally state the issue, — "we have the problematical or imaginary addition of a certain number of dollars. On the other hand we have

throughout the whole intellectual life of the university the deadening influence of known or suspected repression. Our students will know or suspect that on certain subjects the silence of their president has been purchased or imposed. If the resignation of Dr. Andrews is accepted, the burden and the stigma fall on his successor. We conceive that it will be hard to persuade a man of such independence as characterized Wayland and Sears and Robinson and Andrews to accept the difficult task under these new conditions. If our young men suspect what we have intimated concerning his public utterances, they will suspect it of his class-room instruction. If they suspect it of the president, they will suspect it of the professors. Confidence in the instruction of the university is fatally impaired. . . . Interested in the most obvious manner in the material prosperity of the institution, more anxious than any others can be for its development and expansion, we, nevertheless, would not see its prosperity advanced, and we do not believe that its real prosperity can be advanced, by private suppression and politic compliance; for we are convinced that the life-blood of a university is not money, but freedom."

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A prominent and respected member of the corporation, in an open letter in reply to the letter of the faculty, expresses his "profound regret" that they "indulge in the prophecy which ensures its own fulfillment, in the words, 'If the resignation of President Andrews is accepted the burden and stigma fall on his successor.'" What less, what else, could the faculty say? Yet the prophecy did not indeed require utterance. It was the inevitable prophecy of the situation, and the logic of the situation ensured its fulfillment. The man who should take the office which President Andrews has resigned, unless the taint which has been placed upon it be removed,

accepting the fetters which President Andrews and his faculty have treated with defiance and contempt, conceding by his action that the president of an American university shall take orders from his trustees as to his political opinions or his expression of them, — such a man would not only be despised by the professors who have defined the burden and stigma which would fall upon him; he would be scorned as a public enemy by every high-minded American scholar and by the American people.

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Freely as we have quoted from this noble protest of the Brown University professors, we should be glad if it were possible for us to quote still more freely, so inspiring and adequate a statement is it of the great principle of academic freedom and so complete and unanswerable a condemnation of those who, in the home of Roger Williams, have so conspicuously and startlingly attacked it. We wish that it might be printed as a tract and circulated by the thousand among the schools of America; for the attack which it meets is not the first similar attack upon the schools, and it will not be the last. Unanswerable we call it. Two of the trustees have felt compelled to attempt to answer it — the politician who is confessedly responsible for the trouble and the respected divine whom we have just cited; but their words are poor and ineffectual indeed. The politician's utterance was chiefly noteworthy as having instantly drawn the following communication to the newspapers from one of his fellow-trustees for whom he had assumed to speak, a judge of the Massachusetts Superior Court:

"I have just read what purports to be an interview with Hon. J. H. Walker, in which he is alleged to have stated that 'it is the unanimous opinion of the corporation of Brown University that the question upon which Dr. Andrews is at variance with it is far more vital to the well-being of the country than were the questions

upon which the Civil War was fought, — in fact, that this question is fundamental to the continued progress of Christian civilization.' I make no question that the above statement is a correct report of Mr. Walker's own views, but I fear his enthusiastic utterance may not be assented to by every member of the corporation. I am a member of the corporation, and I for one do not assent to it, and do not care to be made responsible for it."

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The general principle laid down by the politician who "started the trouble" is that "the teachings of the president and professors of each institution should adhere in the main to the teaching for truth those things the institution was founded to teach, the corporation being judge." Suppose there were virtue in the principle: — was Brown University, or any university, worthy of the name, founded to teach any particular political doctrines, — socialism or individualism, free trade or protection, mono-metallism or bi-metallism, slavery or anti-slavery? Our politician seems to argue that the currency question is not "politics" because, to his thinking, it is more important than "the questions upon which the great historic political parties of the country grew up." This is jugglery. The slavery question, when Garrison started *The Liberator* in 1831, was more important than the questions upon which the historical parties of that time grew up; but there is not much doubt that the slavery question was "politics" in 1861. In 1831, what our politician would call "all right-thinking men in the community" accounted the abolitionists a much more pestiferous and mischievous lot than any set of men in the political arena in the present year of grace. Ten years after 1841, indeed, Francis Wayland, so vastly greater a sinner in his day on tariff theories than Andrews to-day on currency theories, took a part in a discussion which has been pronounced the most pungent in the literature of the anti-slavery movement, which since the Emancipation Proclamation his nephews and nieces

have probably not been anxious to remember. But suppose, in the first years of *The Liberator*, before one of the "great historic parties" had made anti-slavery "politics," Francis Wayland had said "I believe Garrison is right," would it have been the part of "all right-thinking men" to say, It is not fit that such a man should be president of Brown University? Would it have been the part of his trustees to "confer with him on the interests of the university"? That we laugh at such a thing as preposterous, that we see such a thing to-day as fact, is the measure of our decline.

There has recently been a change in the presidency of a western state college, — a state institution in a "silver" state. It was said that the old president was removed because he was a "gold" man, the new president chosen as a "silver" man. We believe the charge untrue, — but it was made. That community believed, as Francis Walker believed, — what a crown of glory upon the Massachusetts Institute of Technology if its trustees had "conferred" with him! — that our present dollar is a dishonest dollar, worth a dollar and a half; and the college authorities might urge in excuse of their act that the college was founded to teach honest politics, themselves being judge. That is the outcome of the principle laid down by our politician, assuming to speak for the trustees of Brown University. Do they believe it is a good policy for our higher education in America? Would they like to see it adopted throughout the West? Do they want Brown University to go down into history as the great pioneer and precedent in such a policy?

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Our politician lays down another general principle: that the clergy, — for the clergy, too, need raking over the coals about this time, — and college presidents and professors "invariably mar their work when they turn aside to meddle in current politics."

We learn from the professors' letter that the Brown trustees "granted a member of the faculty leave of absence during seven weeks of the last autumn term, in order that he might make Republican political speeches in the West"; but this does not count, because in our last campaign there was no "politics." As to the clergy, we must leave Dr. Hale and Bishop Huntington and Bishop Potter and Rainsford and Greer and Heber Newton and Moxom and Gladden and the rest to defend themselves for being good citizens and men of affairs, and to apologize properly for John Cotton and Thomas Hooker and Roger Williams and the rest of the New England Puritans, for Prophet Samuel, too, and Prophet Isaiah and others of that ilk, for meddling in politics in their time. As for the college presidents, we think we hear Seth Low and Eliot and Tucker and Hyde and Gates and Schurman and Angell exclaim: Shades of Increase Mather and Edward Everett and Theodore Woolsey and Mark Hopkins and Julius Seelye and Francis Walker! We hear, too, what is vastly more reassuring, the great chorus of mockery and contempt for this pallid, monkish doctrine going up from every red-blooded college student in the land. If there is one thing which the young men in our schools need above all else, it is men as their leaders and teachers who are not hermit scholars, but active, zealous citizens, with opinions to express upon public questions, and power to express them.

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If there is anything which we all need at this time, anything which we should all be grateful for, it is frank, free, untrammelled discussion of our present complex social, industrial and financial questions—the most complex ever submitted to a democracy, most needing searching and many-sided discussion—by serious, impartial, disinterested scientific men, instead of prejudiced, one-sided

partisans and bigots. A man like Andrews, a man like General Walker, is a godsend to a community like most of our Eastern communities in the last campaign, where almost all of us were on the other side, forcing us to do some fair and square thinking and have some reasons that would wash for the faith that was in us, instead of settling our politics by dogmatism. If Brown University had not had one bi-metallist in its force last year, against twenty-four men on the other side, it could have done much worse than make belief in bi-metallism a distinct recommendation for the new professor it needed; the Kansas college would do well to make sure that it has at least one energetic "gold" man in its faculty. General Walker stated a year ago that when, in 1873, the question of the single gold basis of currency began to be first seriously discussed, the professors of political economy in Great Britain were almost unanimous in their opposition to bi-metallism, but now, as the result of more than twenty years' debate, there has been such a change of opinion that there is scarcely one leading English professor of this science who is not in favor of bi-metallism. Senator Hoar has talked in a similar strain. Should England, a gold country, shut these professors' mouths? We are not here talking about gold or about silver; we have discussed the currency question in these pages, and our readers know our opinions. But it is ridiculous, it is criminal, for any of us, think as we may about the currency, to treat as a closed question what the trustees themselves, in their letter to President Andrews, pronounce still "the predominant issue in national politics," and not to welcome and foster the freest and most searching study and discussion of it by all scientific men.

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Many of us read with mingled protest and humiliation the article in a recent number of one of the leading

English reviews on "Freedom in the American Colleges." It was a melancholy array of facts by which the writer led up to this conclusion:

"It may be, it must be, a temporary phase, but it is not to be doubted that what the American colleges are competing with each other for to-day is not pre-eminence in scholarship, but endowments, gifts of money. The position of president goes not to the best scholar, but to the best beggar, to the man who, by his reputation for 'conservative' views and for administrative ability, can win the confidence of the rich men from whom endowments must be looked for. With these colleges, employing an instructor or retaining one already employed, turns on this question: 'What would be the effect of his views upon a possible donor?'"

What would have been our protest had we been told, what would have been our humiliation could we have foreseen, when we read this article in the spring, that we should crown the reviewer's argument with this surpassing illustration, seeing what we have seen at Brown University?

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It is from an English quarter, too, that the most serious comment which we have seen upon this attack on academic freedom in America has proceeded. Emphatic and solemn as have been the protests of our own leading journals, few of them have spoken with the plainness and severity of the great London daily from whose long editorial we cite this brief passage:

"The dismissal of Dr. Andrews from the presidency of Brown University, Providence, Rhode Island, is the most serious blow yet struck in America by the capitalist oligarchy which threatens social, economic and intellectual liberty in the Union. . . . It seems to us quite certain that a conflict is approaching in the United States which will shake the Union as it was shaken by the great slavery contest of an earlier generation. The power of organized wealth has reached a point where it becomes inconsistent with the healthy existence and growth of republican institutions. No merely economic outcome of this power of concentrated capital is so

serious as is the pretension of wealthy men to control academic teaching and culture. Whether bi-metallism is true or false is nothing to the point. Scores of economists in Germany, France and Great Britain believe in it and openly teach it. Universities and colleges should exist solely for the purpose of frank, free investigation into every department of learning, every aspect of life with which science or culture can deal. If the university is gagged, the intellect of the country is crippled, its intellectual organs of vision are destroyed. . . . Splendid as have been the donations of wealthy men in America to many of the great universities, we are not sure whether in some cases there has not been an unworthy motive behind these gifts. The rich men who have already so largely controlled the American pulpit in the large cities seem to have made up their minds that it would also be well to get hold of the colleges and universities, where the study of economics and political science is far more widely extended than it is in England. All the institutions of the republic, from the Senate to a corner grocery in a prairie town, are to be managed by the owners of the big monopolies — that seems to be the idea entertained by these magnates; and consequently the universities, as being the places where the mind of youth is formed, are to be captured one by one. That this will raise a bitter feeling first and a dangerous insurrectionary movement next is absolutely certain. A people who abandoned their seats of learning to the control of rich men (themselves neither cultured nor caring, as a rule, for culture,) would deserve to lose their liberty, — would, as a matter of fact, soon lose it."

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This is not pleasant reading. The writer is mistaken in some of his facts; we trust he is more mistaken in some of his inferences. But what makes his words unpleasant reading is the amount of truth that is in them. So, to one thoughtful man looking at it at long range, not caring to balance niceties, but painting in large strokes, appears this collision. The serious American, the man who has an anxious interest for the republic, will not be angry with him; he will only seek to learn aright the lesson. And he will the more readily believe with the London writer that the attack upon President Andrews is not simply because of his "heretical" financial views, but because of his general advanced posi-

tion upon social and industrial questions, when he remembers that it was inspired by one who declared that the income tax violated "the law of Christ, that 'to him that hath shall be given, and from him that hath not shall be taken away even that which he hath,' " and who has said in the newspapers, defending himself for "starting the trouble" at Brown, that "Dr. Andrews has taught other things than silver which were thought to be detrimental to the progress of the university. His position upon the wage question," he said, "is bad!"

Whatever may be true of a few reckless politicians and a few blinded rich men, we are persuaded that the last thing which the great majority of the trustees of Brown University would knowingly permit is the misuse of that honored institution in the struggle, whose direful progress we are witnessing, between wealth and the commonwealth. They have been betrayed into a false position by a few violent men in their number. We refuse to believe that they deliberately desire to limit that reasonable liberty of utterance which the American college president and professors have always hitherto enjoyed. It is impossible that they realized the full scope and logic of their action, or that many of them could have read without dismay the letter of their committee. We sincerely hope that the great body of them believe not only, as one of their number declares, that the letter was

"very unhappily framed," but that it was most mischievously conceived,—that it proceeds upon a principle which would be the most poisonous that could find lodgment in our university life and which no right-thinking American can afford to endorse. One of them assures the public "that, with perhaps two exceptions, all members of the corporation want the president to remain." We count it a distinct misfortune if President Andrews has made arrangements inconsistent with his remaining, without waiting for the action of the corporation upon his resignation. But with President Andrews' personal fortunes the country is not concerned. It is concerned that the historic old Rhode Island university shall be redeemed and that its corporation shall undo the great wrong which they have done to academic freedom in America. Let them undo it, not because the country has condemned it, but because they themselves recognize their mistake. Consistency, it has been well said, is the hobgoblin of little minds. Strong men are never so strong as when they say frankly, We have made a mistake and we propose to right it. Let it not be in the home of Roger Williams that an "orthodoxy" is fixed in political economy, that the school is made a monastery, and the scholar and the teacher is forbidden to be a citizen and to come into the great town meeting which is the glory of New England.



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